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and its usefulness is thus greatly diminished. A table of contents will not take the place of an index, any more than an index will take the place of a table of contents.

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DIE CHRISTLICHE LEHRE VON DEN EIGENSCHAFTEN GOTTES. Von H. CREMER. (= "Beiträge zur Förderung christlicher Theologie," herausgegeben von A. Schlatter und H. Cremer, Vol. I, Heft 4.) Gütersloh: C. Bertelsmann, 1897. Pp. 111. M. 1.60.

IT is an open secret, according to Dr. Cremer, that the topic of the divine attributes has never been treated in a satisfactory manner. Investigations on this subject have hitherto been carried on exclusively by the *a priori* method. Nowhere in the realm of systematic theology have the traditions of scholasticism yielded less than here. The result is that Christian theology has not secured through its doctrine of the divine attributes a firm basis for a clear doctrine of the incarnation. On the contrary, the difficulties of this doctrine have been sorely aggravated by the prevalent treatment of the divine attributes. So much so, indeed, that some, like Thomasius, have been compelled to assume that the second person of the Trinity renounced certain divine attributes in assuming humanity, while others, like Ritschl, have had to abandon the essential deity of the Christ altogether. What is needed is the application of the inductive method to the study of the subject. By the use of the Areopagite's triple way (*via negationis, eminentiæ et causalitatis*) no solid results can be gained, not simply because, as Kahnis says, thereby one can reach the most divergent and contradictory conclusions, but also because through speculation no real knowledge of God can be attained. God can be known only through the observed facts of his relations to men and the world. And these are given in revelation. They are given as acts in behalf of men or toward men in a process of redemption. Thus Cremer falls back on the biblical foundation almost altogether. And though he does not take his stand exactly on biblical theology or adopt its method altogether, he approaches its standpoint very closely. The conclusions he reaches in this way are necessarily preliminary and tentative. They may be summed up briefly as follows: The central element in the Christian idea of God is love. The special aspects of this idea may be studied

as given in revelation, and as deducible from the concept of God in the light of revelation. Upon the basis of this twofold study he groups the attributes of God. In the first group he puts holiness, justice, and wisdom; in the second, omnipotence, omnipresence, omniscience, and eternity or immutability. The essay closes with a section on the unity of the divine attributes or the glory of God.

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THE CHURCH OF CHRIST. By the late REV. E. A. LITTON, M.A., late Rector of Naunton, Gloucestershire; sometime Fellow of Oriel College, Oxford; Bampton Lecturer for 1856; Examining Chaplain to the late Bishop of Durham, 1856-70. With an Introduction by REV. F. J. CHAVASSE, M.A., Principal of Wycliffe Hall, Oxford. London: James Nisbet & Co., Limited, 1898. Pp. xvi + 327. 5s.

THIS is a revised, but essentially unmodified, edition of Mr. Litton's work on the church first published in 1851. Originally it was meant to be a contribution to the discussion of the subject occasioned by the Tractarian movement. The tendency of that movement was away from the ideas of the Reformation, and Mr. Litton appeared as the defender and expounder of those ideas. He was throughout his whole life a prominent leader of the so-called low-church, or evangelical, party in the Church of England; and the steady loss of ground by this party during the last half century does not seem to have affected his attitude in the least. At the end of his life he found little, if anything, to alter in the treatise he had put before the public half a century earlier. He starts with the fundamental idea that for the Church of England, as for all Protestant churches, the Bible is the sole and absolute rule of faith. The common objection to this position, made so much of in our own day, to the effect that the church had no Bible in the apostolic age, that the Bible came historically after the church and was authenticated by the church, he does not ignore. On the contrary, he sees its full force, but he sees also that it is only a formal objection. The function of a rule of faith is the conveyance of the divine authority to men. The Bible as a rule of faith existed in the mind of Christ and the apostles and prophets long before its appearance as a written work or collection of written works. Accordingly it precedes and conditions the organization of the church. Mr. Litton shows by this primary contention that he has grasped the meaning of the controversy between